



Romance in Indian History (I)

The Indian had an eye for pleasant scenery. His choice, when free to make one, was landscape blending valley, hill and lake or river, which he could view from a site fertile, secure and near to his trading highways, or warpaths.

The Iroquois three centuries ago was free to determine his choice. His Five Nations, Mohawks to the East and Senecas to the West, with the Oneidas, Cayugas and Onondagas in between, chose the centre of New York State long before the white man came to admire, cultivate and discover it as the main artery of travel to regions now densely populated but then unexplored.

These Five Nations could choose their home or cabin lands because they were successful in war, and therefore prosperous in trade, the Mohawks especially who dwelt next to the Dutch at Schenectady, and not far from the other Dutch settlement, Fort Orange, later, under British domination, Albany.

How well the sachems and braves of this Nation had fixed their Castles or villages about the year 1642 above the valley and the river now named after them may be seen by a visit to the first, Ossernenon, as it was then named, now Auriesville; then to the second, Andagaron, since Downing, about six miles west, and last to Tionontoguen, now Sprakers, further west still about eight miles. Few places in the world combine so many of the elements of scenic beauty as the first or lower castle, Ossernenon or

Auriesville, where Tekakwitha was born in 1656.

It would not be correct to speak of her, as we do usually of children, as first seeing the light of day, because daylight did not penetrate cabins whose walls and ceilings were closed except for a vent here and there to let out the smoke of the wood fires which gave the only light within. These fires were ranged on the ground along the middle of the cabin about twenty or twenty-five feet apart. On either side there were berths, something like our sleeping car berths, but more spacious, the lower for the adults and upper for the young people. The cabins were usually about twenty feet wide, but varying in length from thirty to as many as one hundred or even more feet, for which reason they were known as long house.

Tekakwitha's father was a member of the Mohawk Nation, a leader among his people. In a raid on the Algonquin Indians at Trois Rivières (Three Rivers), Canada, he had taken a woman captive. Very decently, instead of making her his slave, he took her as his wife and Tekakwitha was the offspring of this union, followed later by a brother. By her marriage the mother became a Mohawk. Like many other captives, men and women, she was a Christian and it is worth while knowing what manner of Christians these captives were, especially the Algonquins from Three Rivers. It will help in some measure to account for Tekakwitha's being a child of grace even before

THE LILY OF THE MOHAWKS

she was purified in the waters of baptism.

Three Rivers is a smart city to-day. Even its early settlement was never dull. The second city of New France, it is now 292 years old. During its first century it was the central trading place of its part of the world. Hither came from the north Algonquins and Montagnais and from the west Ottawas and Hurons to meet the French and exchange the goods which white and red man so much desired. The River St. Maurice, divided by islands into three channels, whence the city name, is broad and swift enough for an active industrial center.

Missionaries had not neglected this important post. As early as 1615 on Sunday, 26 July, Mass was celebrated there by the Franciscan Denys Jamet, and zealously men of his Order cultivated the mission field until 1634 when Jesuits followed them, notably Father James Buteux, who was to remain there until he was martyred in 1652.

This saintly man attests the solid devotion of the Indians to their Faith by four marks: their sorrow for sin, their opposition to the inroads of vice, their habit of frequent prayer and their constant thought and preparation for death. Under this influence, the Algonquins, at first indifferent, soon became very fervent and many are the

instances of their steadfastness and even heroism. Though nothing is known of the mother of Tekakwitha except that she was a Christian, she was, no doubt, a very earnest one and, on account of the holiness of her daughter Tekakwitha, legend has it that she was known as "Flower of the Prairie."

Now the fierce Mohawk men liked the Algonquin women, the Christian women especially, for their docility and fidelity. Although it is usually said that Kateri's mother was taken captive, it is just possible that she freely became the wife of her brave, since about that time the Mohawks had begun to fraternize with the Algonquins so much so that the chiefs of the latter consented to such unions.

The main point is, however, that Indian women were intensely fond of their children, and that they lovingly transmitted to them their own traits of character even from babyhood. In this way Tekakwitha would have become instinctively gentle, docile, self-restrained, pure and disposed to the influences of grace even though she lost her mother during a plague when she was only four years old. Fortunately there were a number of Indian women converts to watch over her. Their story is surprisingly heroic.

[To be continued.]

The Court of Holiness I

There are courts of all kinds, of law, of honor, of arbitration and even of sport and of fashion. They are of every grade from the police to the World Court. The highest and most sacred of all is the court which passes judgment on the merit of men and women who have lived and died with a reputation of holiness. It is known as the Congregation of Rites, a body of Cardinals appointed by the Holy Father to regulate the observance of the rites and ceremonies which concern worship in the Latin Church.

It has charge also of the process for the beatification and canonization of Saints. Cardinal Hayes of New York and Cardinal Dougherty of Philadelphia are members of it.

No court in the world has such grave duties or responsibilities, for grave a matter it is to pronounce on the virtues of any Servant of God; to weigh the testimony of experts on the remarkable favors, principal recoveries from incurable ailments, attributed to the one whose favor and power with God are under consideration; to satisfy

THE LILY OF THE MOHAWKS

the august presiding officer of the court, the Sovereign Pontiff, that it is safe to declare such a one worthy of veneration and of imitation on the part of the faithful.

The names of the Cardinals who are members of this Court, its officers and consultants and of the historical section, which is all-important for readers of THE LILY OF THE MOHAWKS, will be given in the December number.

For answer to many inquiries: At present and until Tekakwitha is beatified, it is permitted to venerate her only in private devotions.

"Venerable" should not be prefixed to the name until after the Congregation of Rites

has passed a decree on the heroic virtue of the Servant. "Blessed" is used when the Servant has been so declared, and "Saint" only when canonized.

Prayers for her beatification may be recited publicly in church or chapel. Usually this is done not during but after Benediction of the Most Blessed Sacrament.

While the Congregation of Rites is considering the case for her beatification, writings of any sort extolling her virtues or attributing to her favors apparently miraculous, or pictures of her, should not be published without the authorization of the Congregation as stated in the admonition of the Congregation, 12 February, 1909.

To Keep in Mind (*let us remember*)

Kateri is easy to pronounce—the letter "e" is short as in Catherine, which name for the Indians is Kateri. Lily of the Mohawks is the name adopted by Household, No. 410, of the Order of Martha, auxiliaries of the Church Extension Society, Grand Rapids, Michigan.

The Franciscan Conventuals, who now own the site of Caughnawaga, just west of Fonda, N. Y., have erected a Cross near the waterflow known as Tekakwitha Spring. It was there Kateri spent ten years of her life.

It is strange how far and wide the word about Tekakwitha reaches. From Tsinin, Suiyuan, China, comes the news that the leaflet is to be printed in Chinese. From Gramat, France, comes a letter about promoting knowledge of her. It is not the only French centre. Liverpool also is interested, and, of course, Dublin. Recently, Vice-Postulators were appointed in Montreal and Toronto, and now there is an additional one for the United States, Rev. Francis A. McQuade, s.j., Canonist, Woodstock, Md.

November is still a good season for a visit to the resting place of her remains at

Caughnawaga, Canada. Keep it in mind for next year, for a pilgrimage unlike any other, with its quaint church and rectory, schools, hospital, museum of Indian wares, and 2,000 Catholic Indians, fine in appearance and manner and well-voiced when they chant the Mass, as they are permitted to do, in Iroquois. To go once is to wish to go again.

Tekakwitha, if declared a saint, and the prospect of it is favorable, will be our first native saint of North America. All who know her and long to have her declared Blessed should do their best to prevent any of the extravagances that often mar devotion to certain saints, and should discourage any attempt to make of her a means of obtaining money. Oh, yes, she helps people in distress who pray to her for money they need, or for employment, and helps them wonderfully, but it is another thing to try to put to account popular devotion to her.

The Martyrs Jogues, Brebeuf and their six companions were the first North-American saints to be canonized. They led the way. Their glorification has moved the Franciscans to prepare to inaugurate the

THE LILY OF THE MOHAWKS

Cause of their many Martyrs, the Dominicans to urge the supreme honor for Blessed Martin de Porres, the Sisters of Charity to further the Cause of Mother Seton, the Sacred Heart Society that of Mother Duchesne, and the clients of Tekakwitha everywhere to pray and work earnestly for her Cause.

Antiquarians of Schenectady, N. Y., have found a cup of a chalice on the side of the Mohawk Indian village, Tionontoguen, where Tekakwitha used to venerate the statue of Our Lady of Faith. It is about 14 miles west of Ossernenon (Auriesville), where Saints Isaac Jogues and René Goupil were tortured.

AMONG FAVORS REPORTED ARE

" . . . in thanksgiving for a favor received."—Indianapolis, Ind.

" . . . I obtained a position and financial aid through her."—Scobey, Mont.

" . . . I received financial help from a very unexpected source. . . ."—Toledo, O.

" . . . jobless for two years, I asked for work within a week's time and got it."—Sayville, L. I.

" . . . the grace of overcoming a scrupulous condition that had existed for years. . . ."—Houston, Tex.

" . . . in thanksgiving for little girl if mastoid operation would not be necessary. . . ."—Pittsburgh, Pa.

" . . . out of a job for a year, I asked Catherine to get one for me. The following Monday I was teaching."—Lakewood, O.

" . . . In an extraordinary way Tekakwitha got one of my brothers an opportunity to visit Lourdes when all hopes failed. . . ."—San Antonio, Tex.

" . . . My son and his wife had first papers out for a divorce, but thanks to the little 'Lily of the Mohawks' they are united once again."—Anaconda, Mont.

" . . . It was made possible for a young lady to attend a Catholic college although at the time circumstances seemed to make it impossible. A relative received employment after having been out of work for several years."—Hartford, Conn.

Relief in distress, 5; Cures, 16; Financial aid, 15; Positions obtained, 14; Various, 47.

MAKE TEKAKWITHA KNOWN

Subscribe for *The Lily of the Mohawks* 60c. a year; 2 copies, \$1.00
Leaflets—I, remarkable cures—II, money aid, occupations, etc. . . 25c. a doz.; \$1.50 a 100
Life, by Wynne, 64 pages, 3 illustrations 25c. a copy; 5 for \$1.00
Picture, colored 5 x 3 in., each 5c.; 10 x 13½ in., each 40c.
Medals Oxidized silver, 15c.; \$1.50 per doz.; aluminum, 50c. a doz.
Tekakwitha Christmas Cards with envelopes 5c.; 50c. a doz.
Novena with prayers (for private devotion) 5c.; 50c. a doz.

(Prices include postage)

Copyright and entry as P. O. second class matter applied for

REV. JOHN J. WYNNE, S.J., 226 E. FORDHAM ROAD, NEW YORK